קול יעקב

The Voice of Jacob,

A PUBLICATION OF THE ANGLO-JEWISH PERIODICAL PRESS.

FOR THE PROMOTION OF THE SPIRITUAL AND GENERAL WELFARE OF THE JEWS, BY THE DISSEMINATION OF INTELLIGENCE ON SUBJECTS AFFECTING THEIR INTERESTS, AND BY THE ADVOCACY AND DEFENCE OF THEIR RELIGIOUS INSTITUTIONS.

"Thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."—*Vocation of the Jews.* GEN. xxviii. 14.

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THE JEWISH DISABILITIES.

It is understood, that the gentlemen appointed as a deputation from the Board of Deputies of British Jews, to communicate with Her Majesty's ministers on this subject, having had an interview with Sir Robert Peel, have been received favorably, and are shortly to wait upon him again, by appointment.

In our first formal allusion to this particular movement, we endeavoured fairly to state the varieties of opinion which prevail in the Jewish community with reference to it. Subsequent experience has confirmed the accuracy of our division and definition of these varieties. In addition to the public invitation then given—for the advocacy in the *Anglo-Jewish Press* of the views and objects of each party—opportunities have since served for rendering the invitation still more direct, to the recognized representatives of each party, respectively. Thus far, one letter only, as expressing the sentiments ascribed to our third class, claims the currency of our columns. The writer is well known, and avows his individual conviction in a manner perfectly unobjectionable: we are quite ready to render equal justice to those who differ from him.*

To the Committee of Deputies of British Jews.

Gentlemen,—The invitation which has been given—for a free discussion of the expediency of a national effort to remove our existing corporate and political disabilities, is my warrant for thus addressing you. It happens that I am not a member of any of the six synagogues represented by you, but I still venture to hope, that you will not deem the public expression of my individual opinions as in any wise intrusive, or incompatible with your own claims before the world. I will also express the hope, that those who differ from me in opinion, will in like manner avail themselves of the proffered invitation, dispassionately, and from a Jewish point of view, to consider and discuss the various bearings of this important question.

Gentlemen, I am conscientiously of opinion that it is not proper for the Jews, as a body, to originate any movement the object of which is to claim the right, and incur the obligation, to discharge public functions inconsistent with their paramount duties as Jews. If individual members of our religious community think otherwise, it is open for them to declare it, and to act accordingly; but, while it is notorious that very many sincere Jews in this country, entertain opinions adverse to the movement in question, and a still larger number are wholly indifferent thereto, it is not consistent that you should make any such application in a representative or corporate capacity. Among the reasons for this are the following. You are twenty-five gentlemen, representing five metropolitan, and one of the provincial synagogues. The number of your constituents, privileged to take part in your election, may perhaps reach twelve hundred; of these, it is believed that a very small proportion did actually vote on the last election. Since the present question was mooted at your board, an interval was allowed to elapse in order to afford to your constituents the opportunity to know of, and dissent from, your proposed proceedings; but it does not appear whether, during this interval, there have been convened meetings of all the constituent bodies, nor whether, if so, they have been convened for the consideration of this specific question, or had it proposed to them in any substantive motion. The only meeting publicly reported as called for the express purpose, was one at Liverpool; but there, the body of registered seat-holders was not consulted, as is usual in London. Again, it is believed that among the 25 gentlemen who compose your board, some of them cannot and do not conscientiously take part in a movement which claims the obligations of military, parliamentary, and other similar service. It is already conceded, that although you are not, as a body, qualified to demand and accept unrestricted obligations for the Jews at large, any of you can, as individuals, ask what you please for yourselves. Of such a character was the application understood to have been made some months since to the minister, by Mr. David Salomons, and those who elected him Alderman of Portsoken ward. These gentlemen, neither did nor could compromise the Jewish body by pretending to represent more than their own views and feelings; and although Sir Isaac Goldsmid appears to have provoked some dissatisfaction, by complaining that no more was then asked than eligibility to municipal and corporate office, I for my part am satisfied only *because* it was no more. Experience has shown, that it is at least *possible* for a Jew to discharge municipal and corporate offices without violation of his religious duties; and if no more were sought for now, I scarcely think that, although many Jews would be indifferent, any would be hostile. But it is otherwise when the claim is—liability to *all* departments of the public service. And now, having denied the right of any representative body, under existing circumstances, to claim and incur such liabilities, I am prepared to show that no faithful son of the covenant can wisely claim them for himself, or incur them for others more accessible to the allurements of rank and power. It is known that Sir Isaac Goldsmid, alarmed lest the Board of Deputies might ask less in the way of legislative concession than would content him, has taken upon himself to originate another and independent Jewish movement, on the banner of which is—"all or none." But for this fact, I should have addressed an individual appeal to Sir Moses Montefiore, the president of the Deputies; or at least to Mr. Louis Cohen—the

* Equal prominence has already been accorded to the advocacy of unrestricted privileges. See the letters of "Philanthropos" and "Civis," in Nos. 86, 87, and 88 of our present volume.

member whose influence in these concerns, generally, imposes on him a large amount of responsibility for its right exercise, and whose passive acquiescence in this said matter, is perfectly incomprehensible to me and others. To Sir Isaac Goldsmid, then, as a conscientious and conforming Jew, who has assumed to prevent any concession to his brethren at large, short of what I and probably hundreds of others desire to repudiate, I respectfully appeal for his justification of such policy on Jewish grounds. It is my earnest desire, if possible, to avoid all personal references, and though I cannot compliment any one on the success—so far as the sanctity of the sabbath is concerned—of the throwing open of the bar to our young aspirants, yet that measure did not require the concurrence of the mass of the Jews; and it might, perhaps, be contended that a disregard of the sabbath needs not be wholly inevitable at the bar.

But it is certainly otherwise with the army, and with Parliament, and I am willing to discuss and prove it in either case. I see it is attempted to show that attendance in Parliament on Sabbath, being conceded as objectionable, it is possible to avoid it by pairing off; but I know Sir Isaac Goldsmid to be too familiar with parliamentary usages, to require reminding, that no pair is to be got for an obligatory absence; and that a call of the house would not excuse a Jewish member even on the Atonement eve. I would also narrow controversy by requiring proof that any scripture worthies, in the service of a Gentile court, violated thereby religious duties, otherwise obligatory; moreover, what *they* did was imposed on them; whatever we may incur is understood to be coveted by ourselves. I recognize Sir Isaac Goldsmid's religious observanees; and shall doubtless be told that he would deem it a sacred duty to refuse any office that might interfere with them. If so, why will he facilitate, if not encourage, the gratification of an ambition in his descendants, which were illicit in himself? I proceed on the principle, that the great bulk of the Jewish people,—if they see that an artificial barrier which ought not to be transgressed, is not and cannot be an impediment or annoyance to any but a self-seeking few, whose intellectual energies can and ought to be profitably and honorably employed in the ranks of their own brethren—would commit worse than folly to be cajoled into casting down such a barrier:—and for what?—To test and strengthen, by exercise, the self-denial of those ambitious few?—We all know that the actual result is far otherwise. Look at France and Holland, where the higher classes pursue their ambition and neglect their religious duties; and the lower classes are become low indeed. Is not the like imminent here also? The social disparity, and the want of all but patron-and-dependant sympathy, which every year is increasing in this country, make it judicious that the bulk of the Jews should say to those who ask their aid in this so-called "emancipation" movement:—Gentlemen, we feel no yoke in this country that it is not our lot to bear; the baubles which tempt you do not dazzle us. Stay among us then yet a while, help us to consolidate religious influence; give us a ministry indeed, and then, when the mere opulence which is now all dominant, shall meet its countervailing element—the religious one, then there will no longer be danger that our brotherhood in Israel will be forgotten, or that the sense of your own spiritual interests will be inadequate to cope with the cravings of an unchecked ambition.

I am, Gentlemen, very respectfully Yours, "ע"ב"א

Since the above letter treats, incidentally, the fact of there having been another application on the subject made to the minister—of a nature to cross that of the Board of Deputies—we are spared the occasion here to enter into any lengthened explanation. At the date of our last publication, we were not unaware of the misunderstanding out of which the *cross* movement has arisen; but believing, from all we could learn on either side, that misconception, and nothing more, was the occasion of the worthy baronet's independent, and—as some construe them—hostile steps, we deemed it unnecessary to give the matter additional notoriety. It is now, however, commonly believed that, since then, it has been attempted to place the Board of Deputies in a disparaged position, by certain other representations made to the minister on the very eve of his interview with their deputation. These representations, it is said, imply that the Board of Deputies have compromised the claims of the Jewish body to the most comprehensive measure of parliamentary relief; and also that, among others, parties virtually represented by the Board, have been induced to subscribe a representation that they are not at all represented.

We do not vouch for the validity of these charges, but they are circulated and credited by the advocates of the Board; and we have not obtained the means of gainsaying them. Peaceable men are not without apprehension, that the probable array of the Burton Street Congregation—in opposition to the Deputies of the other metropolitan synagogues, might widen the existing breach, and even provoke new evils. It is true, the composition of the rival (?) deputation to the minister might excuse such apprehensions; but we do nevertheless sincerely hope, that the occasion will not be employed for any purpose of constructive retribution, by the secession party. It is not that we can imagine the possibility of a Tory government's disposition to intermeddle with the synagogue—seeing that such a principle might be sought to be applied to the present condition of the state church—but that the occasion publicly to canvass, and formally to justify, the original refusal of a synagogue registration to the seceders, must re-open old wounds, and might even destroy the hopes for an ultimate arrangement. In case the rival deputation should trench upon this, to them, dangerous ground, it will prove most satisfactory to find that they were not delegated to represent the Burton Street Congregation; indeed, members of that congregation are said to have declined to subscribe the cross memorial;—one of them, for reasons analogous to those advocated in the foregoing letter.

THE FRENCH JEWS, AND THEIR PRESS.

The French Synagogue, according to our two Parisian contemporaries, is in no little ferment at this moment. The future fate of Judaism in France, is about to be determined by the elections under the Royal ordonnance for the incorporation of the Jews in that country—with regard to synagogal, ritual, and all other concerns, excepting those of a strictly civil and political character. The apparently incompatible powers entrusted to the consistorial body, and the anomalous right of interference conceded to Christian (State) functionaries, were commented upon at the time when the ordonnance reached us; and now it seems the alarm is taken, and efforts are being made to supplant some of the heretofore Jewish leaders, whose religious consistency is not recognizable. Two parties are conspicuous,—the "Progressists," whose organ is the "*Archives Israélites*," and the "Conservatives," who speak through the "*Univers Israélite*."* The rivalry of these two journals, and the undisguised manner in which the writers of the one attack and sneer at the essayists of the other, are becoming very manifest; so much so indeed, as to suggest apprehensions that ere long, it will require a great effort of mutual forbearance to save the Gallo-Jewish press from the license and hostility which stain so large a proportion of French journalism in general. The indifference of the leading French Jews towards many considerations which, as Jews, ought to be superior in their eyes to the mere civil and political advancement of their co-religionists, has become obnoxious to public censure; and nothing less than a storm appears imminent in the efforts made to effect a remedy. In times so difficult, we implore our French contemporaries to take that highest ground which a religious press can occupy;—the enunciation and vindication of what is right in the abstract, and the discouragement of angry contests, undertaken without regard to more than a present triumph;—a consistent devotion to the substantial good of the whole body, opponents as well as partisans, upon some broad and intelligible principles;—the striving rather to be a wholesome restraint upon the irresponsible freedom of mutual recrimination, than a goad to resentful passions, or, worse still—a pander to the depraved appetite for scandal, which is at once the profit and the disgrace of a press open to every body, for

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* The joint Secretary of the *Consistoire Central* is its Editor.

every purpose. Alas, how much misunderstood and abused is that clap-trap profession—mere "impartiality." None render less homage to the sacred principles of justice; none exhibit less of that honorable forbearance due towards the conscientious opponent—necessarily absent, though but for the time—than do those journalists who throw open an arena and call it "impartial"—because of the absence of restraint.

We question whether there is a reputable journal in existence, even in the political, much less in the religious arena, which does not openly profess, or at least act upon, some definite set of principles;—and to that extent is it necessarily biassed. There can be no such thing as a neutral, in trying times; every man who aspires to a trust—and the editorship of a religious journal *is* a trust—must be both able and willing to avow his principles, and consistently to act upon them too; the only undefinable point, is the play to be afforded to any other principles against which this legitimate bias operates; and that point, as it can never be defined, so can it never be fixed to the satisfaction of those whom the bias discourages. The extent to which independence, love of justice, and generosity of sentiment are recognized in an editorship, alone determines the occasion for an opposition journal; —and if there be strength and favour enough to support such a one, its establishment is the only plausible means of satisfying those, who will otherwise continue to complain of inadequate means of publication. It is without apprehension for the truths of Judaism, without alarm for the peace of Jewry, that we can contemplate the existence of two public organs in France, and the necessity for flinging overboard the untenable profession of *such* journalist "impartiality." The *Archives* now raises the flag of the "Progressists," and such indeed have always been its tendencies;—the *Univers* sets up the banner of the "Conservatives," and it is they who have long wanted free scope for the advocacy of their opinions. But it is not as mere gladiators that we can regard the vocations of those who take the front rank: we hope better things from our French contemporaries; for both avow themselves before the world, both have reputations to lose, and both have a real stake in the preservation of the peace and concord of the Jewish body, superior to the paltry and temporary profit of fomenting angry controversies.

That each possesses power and influence is apparent; for the Editor of the *Archives* is appealed to, among others, by the Vice-President of the Central Consistory itself, with an avowal of his principles, and a statement of his claims to the confidence of the electors. (This is straightforward and consistent, and contrasts advantageously with the contempt for public opinion affected, and only affected, on this side the channel, by self-constituted representatives and legislators.) Our other French contemporary (*L'Univers*), is in turn the organ through which the Rabbinical authorities are counselling and admonishing the distant members of their flocks, on the dangers of the crisis, and the duties which it imposes on the sincere Jew. (This is also as it should be; and we only forbear to contrast the lamentable passiveness which, in similar emergencies, has been the rule in this country, because, heretofore, our spiritual guides and counsellors have not been chosen with reference to their disposition, or their qualification, publicly to stem the adverse current.) But to revert to the dangers which beset our Parisian contemporaries from the conflict of excited partisans, and the consequent necessity that these should be restrained to a dispassionate advocacy of their respective principles, abstractedly. Some notion may be conceived of the height to which the contest might otherwise be carried amongst our excitable neighbours, when it is observed that the "Notices to Correspondents" of the *Univers*, acknowledges the information, that a Conservative had just received a mortal challenge from a Progressist:—and this is "progress" in the cause of Judaism! Another characteristic proof that it is the "pressure from without" which animates the old Consistorial authorities, was afforded by the annual address which Mons. Crémieux, as president at their head, laid at the foot of the throne on the last *jour de l'an*, in the name of the French Jews. The staple of the address consists of congratulations on the prowess of the Orleans dynasty, from Jemappes and Valmy down to Tangiers and Mogador. The venerable "Napoleon of peace" in his reply, said not a word on such combustible topics; but, as if suggesting a theme more consonant with the religious professions of those who addressed him, he told them that he had paid a visit to England, and that he rejoiced to see how highly the French alliance was esteemed. There was not a single passage in the address to which such a sentiment could be the echo, and we therefore hope, that the new French Jewish consistory will, next year, find a topic more palatable to their sovereign, and also more in accordance with the *entente cordiale* useful to be maintained with their "*brethren*" on this side the channel.—See the reflections which were suggested to the English Jews by *their* press, on the French King's visit to our shores.

The Editor of *Les Archives*, in concluding his summary of the charitable establishments among the Jews of London, adds the very pertinent enquiry;—wherefore it is not practicable to combine and economize the similar charities of the Spanish and German rituals—excepting only in the actual application of particular endowments, of former times, having a special end? With reference to the successful resistance made by the French Ambassor in Switzerland, to the attempted expulsion of a French Jew from the Canton of the Grisons, (those of other nations having been indeed expelled) an address of thanks to the Count de Pontois, the functionary alluded to, is being got up by some of the Parisian Jews.

The *Univers Israélite*, publishes the memorial which a body of the Parisian Jews addressed to the Minister of Justice and Worship, praying *his* interference in opposition to the abolition of מציצה by the Consistory!—A member of the Rothschild family having appeared in public, wearing a significantly *Christian* order, the incompatibility of such a decoration became the subject of an epigram by a non-Israelite poet. The *Univers* cites, as a good warrant for conferring the order, the frequent donations by Jews towards the construction of Christian churches, and also towards the purchase of their Catholic ornaments! The symbol of Christianity placed upon a Jewish breast, is, according to our French contemporary, in tardy expiation of the wrong done to his ancestors under the same sign; and in displacement of the disgraceful yellow stripe then compulsorily worn there. —Of the four prizes just accorded to students in the civil hospitals of Paris, two have been gained by Jews.—Preparations are being already made in Paris for a grand charity ball, to be given, like two former similar celebrations, at the feast of Purim.—The number of officiating ministers of the Israelite community in France is 111, and the provision for them in the state budget is 100,410 francs. It is complained that the working body of this clergy are inadequately supported, much less liberally than the Protestants; and the aid of the future Consistory is invoked to obtain an augmentation.—A Jew in Algiers has been bastinadoed to death by the Arab Cadi of Constantine, whom he had insulted; and the incompatibility of this legal murder with the principles of French law, in a French colony, is earnestly insisted upon.

[We shall take an early opportunity of considering—The *American* Jews, and their press.]

Religious Meditations suggested by the Haftorahs.

No. 12. שבת פ׳ כי־תשא. 1 Kings xviii. 1-39.

There are two especial points in the Haftorah of this week, from which useful lessons may be deduced. The first is the remark of the sacred penman, that

> "Obadiah feared the Lord greatly; for it was so when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water."

The second point is the address of Ahab when meeting Elijah, and the answer of the latter:

> "And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel: but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou has followed Baalim."

Although it may be confessed, that the present generation of our co-religionists in this country is upon the whole not inferior, either in intellectual or in moral qualities, to their immediate ancestors, and that in some instances they even excel their

predecessors, yet it is also noticeable, and with regret, that, in other virtues, the English Jews of the present generation fall short of their ancestors.

Among these defects, stands conspicuous the prevailing disregard to the physical wants of those who have made the study of the word of God, and the propagation of its doctrines, the exclusive object of their lives. Our ancestors, less enlightened, but also less selfish; more ignorant, but also more religious than ourselves; did not rest satisfied with those barren demonstrations in honour of the *Disciples of the wise* (תלמידי חכמים) with which we now content ourselves; but, mindful of the fact, that he who wishes to warm himself by the fire must also feed it; that he who desires to see by the flame must also supply it with oil; our fathers bestowed a tender care upon the supply of the physical wants of those who, heedful of the voice within, obeyed the call to Abraham: "Give thou up all worldly views; sacrifice all temporal advantages which might accrue to thee by application to mundane affairs; and devote thyself entirely to the service of thy God, and to that of thy fellow-man." The enquirer into Jewish affairs, will dwell with delight upon the individual acts, as well as the public institutions, which our ancestors accomplished for the benefit of the disciples of the wise; he will see with admiration the provisions still made, in many foreign congregations, for the advantage of those who have so resigned the pursuit of their worldly advantage. It was reserved to a generation which will be characterised as selfish, utilitarian, and wealth-seeking, to deny, or at least to dole out scantily its support to a class of men, who, however meritorious otherwise, cannot offer in return an equivalent—marketable, or profitable, in the pecuniary sense! Sufficient attention is not paid to the vast difference which exists between the corresponding class of the dominant religion—upon whom the state lavishes wealth, power, and influence—and the disciples of the wise among us, who are deprived of all such prospects, and therefore entitled in a measure to expect a recognition of the debt incurred, and not adequately provided for. If this were properly considered, who among us would continue to higgle, and to offer a bare and cheerless subsistence to those whose vocation it is to provide for our spiritual weal, or that of our children, whilst hundreds of pounds are willingly bestowed upon those entrusted with our temporal welfare, as instrumental to utilitarian schemes! Capable of understanding the mere physical wants of food, raiment, or dwelling, of which we might perhaps ourselves stand in need at some future period; sympathising with such as are afflicted with bodily defects, with which we might ourselves some day be visited; we willingly open our hand for the relief of the poor or the afflicted, but appear unable to elevate our minds to the conviction that, however meritorious these works, yet the support of a man, poor in external means but not in mind—the care taken of a youth desirous to study, and then to disseminate the word of God—the foundation of scholarships for the encouragement of that study—the establishment of colleges for the diffusion of the word of God,—are all at least equally meritorious, if not even of a higher character than the works alluded to. Would such individuals listen to the voice of argument, their question "*Cui bono?*" might be answered that:—If such studies had no other merit but that of counterbalancing material and utilitarian tendencies—of forming, as it were, the ballast which affords steadiness to the bark agitated by the gales of passion—the advantage would be sufficiently great; but such studies have moreover the incomparable, the inestimable merit, of swaying the mind towards its true and highest interests, of preserving the reasoning faculties, occupied upon masses of numbers and figures, from becoming degraded to a mere reckoning machine, an animated balance. But not to argument only, it is to a higher authority, to the word of God, that the selfish among us may be referred. The sacred writer, in order to impress us with the greatness of Obadiah's piety, informs us that he supported a hundred needy prophets. Did Obadiah, the man of power and influence, the steward of a king, did he require the temporal services of those whom he protected?—And at what risk did he do it? The wicked Jezebel, who bore an absolute sway over her somewhat less wicked husband, persecuted the prophets of God; and Obadiah, therefore, supported them at the risk of his life! True, we have no prophets in our times, but we have nevertheless followers of the prophets, disciples of the wise, who expound to us the doctrines of salvation;—let us then show our estimate of those doctrines, by cherishing their expositors.

Equally applicable to the present age, is the lesson conveyed by the second point in the Haftorah. How often do we hear individuals who have brought down on themselves misfortune, defeat and obloquy, the consequences of their own lapses, turn round and retort upon their monitor:—"Art thou he who troubleth Israel." The monitor only fulfils the command of God in rebuking the wrong-doer; it is not *he* who has produced the evil; he but understood the word of God, foresaw and predicted the unavoidable consequences of his brethren's perversity,—and they taunt him that it is he troubleth Israel! Would to God the selfish would examine and comprehend the answer of Elijah:—It is not the monitor that troubleth, it is the wicked who himself causeth the trouble, by forsaking the commandments of the Lord, by serving the idols of lust and covetousness which he has erected in the tabernacle of his soul—destined to be the sanctuary of the Most Holy. Would to God, that such men would follow the example set to them by Moses our master, (as narrated in the section for this week;)—for alas, the golden calf is still worshipped by too many at this day! They would then soon feel the blessed effects attending a sincere return to God, the effects which were manifest in the temporal blessing vouchsafed to Israel, when they fell on their faces and exclaimed, "The Eternal is the only God." Then also would they realize the spiritual blessing of the Divine presence in the midst of Israel, even as He deigned to dwell among their penitent ancestors, when, by the intercession of Moses, the guilt of their idolatry had been forgiven.

MISCELLANEOUS INTELLIGENCE.

Institution for the Relief of the Jewish Blind.—The 18th Anniversary Ball, in aid of this deservedly popular charity, was celebrated at Willis' Rooms on Tuesday night last, with the usual success. Several leading members of the community were found amongst the company, which consisted of nearly 300 persons, (the same number as last year,) and the hilarity of the meeting was kept up, undiminished, until an advanced hour of the morning. The music, the refreshments, and all the other arrangements, reflected the highest credit upon the stewards, whose exertions for the pecuniary welfare of the charity were also crowned with a success which, considering the number of rival claims at this season, and the unfortunate absence, on account of domestic bereavements, of several of the ordinary supporters of this anniversary fête, cannot fail to be both gratifying and satisfactory. The amount of donations announced was 320*l.*, irrespective of the 100*l.* legacy of the late E. E. Micholls, Esq., already noticed in our columns; and a surplus on the tickets of perhaps 60*l.*

Sussex Hall.—We have received a programme of the lectures to be delivered during the current half year, and find much of a highly interesting and popular description, taken generally; there is, however, no course as yet announced which can be considered characteristic of the institution as a Jewish one. This, in itself, as exemplifying the dearth of those among us now prepared to treat such subjects from the lecture table, is an expressive argument for the necessity to found and foster this institution. The opportunities ought to be afforded, whereby, at no distant day, the Jewish as well as the general public might be addressed by members of Sussex Hall, on such subjects as the following:—The Hebrew language, its antiquity, characteristic structure, and relation to the great family of languages of which the English is a member: (these subjects would be capable of illustration by diagrams and otherwise, in such a manner as to be rendered popular;)—Jewish antiquities, as illustrative of the religious, social, and national life of our ancestors;—The progress of modern research by travellers and literati, as illustrative of the fidelity of scripture history;—The principles of political economy, as evolved by biblical law, and practised by the Jewish common-wealth;—

The history of the Jews, in various countries, since their last dispersion, as derived from, or corrected by, Jewish authorities;—Statistics and social condition of the Jewish people throughout the known world, at this present day;—The progress of natural and experimental science among the Jews, as deducible from Talmudic, and post-Talmudic writings.

It would not be difficult to multiply themes for Jewish inquiry and treatment, but we stop here, satisfied to have sufficiently elucidated to our readers the comprehensiveness of our views. They are no more at present than *pia desideria*; but, as such, they claim the sympathy of our readers at large; from many of whom somewhat more is expected than a fitful patronage of the new undertaking; and from others is asked a support more timely than that which is only forthcoming *after* success. It were to be wished, that prizes could be afforded for essays upon some of the foregoing subjects, to be competed for on the continent, as well as in England; or else, by way of incentives to seek out and translate whatever foreigners may have already produced on such topics.

We hear many complaints of the disturbance created by late comers to the lectures now in progress; and we venture to hope that it is only needful to mention this, in order that the reputation of the institution may not suffer for the want of those precautions, easy to be taken in such cases for the prevention of noise.

The Beth Holim Hospital Ball has, as we are informed, produced for that charity a net profit of no less than £584. 9s. 6d., the sum paid over to the Treasurer, by Joseph Sebag, Esq., as Chairman of the stewards.

The Infant School Ball, announced in our advertising columns, is expected to be one of the most successful of the season, for it is already exciting much interest in all quarters—as witness the list of stewards; and it must surely be needful to limit the number of tickets. A future issue shall render justice to the peculiar claims of this excellent institution.

FOREIGN AND COLONIAL INTELLIGENCE.

Mogador.—Advices up to the 20th January have been received in London, which supply the following particulars of the late calamity. The former Jewish population was about 4000; of these 3 were killed by the French guns, 200 by the Kabyles, and 176 have perished by famine and exposure. The number at present returned to the city is not ascertained; the first shipment of supplies was being distributed among those in the greatest destitution. The amounts received by the London Relief Committee, to date, are about £2900, and other sums are on the way. It is understood that further collections continue to be received, and will be acknowledged, but that the Committee, considering the liberality already manifested by the public, have not deemed it necessary to repeat their appeal for the present.

We observe that the French, the American, and other Jewish journals, have copied the appeal which has reached them through our columns.

Mogador Relief Fund.—Further receipts at the office of the *Voice of Jacob*. Miss Mansfield, Letterkenny, 1*l.*;—Sums under ten shillings, 7s. 6d.——Per Charlotte Elizabeth; L. P., 10s.; L. F. T., 10s.; Mrs. Whittaker, of Westerham, 1*l.*; H. M., 10s.; Collected by A. Feamhead, 1*l.*; C. A., 1*l.*; Collected by Mrs. Brool, Scarborough, 13*s.*; Sums under ten shillings, 9s.

Launceston, V. D. L., October 2, 1844.—The first stone of the projected synagogue was yesterday laid by Mr. Francis. Notwithstanding the boisterous state of the weather the attendance was very large; including the local lodge of Freemasons, with their paraphernalia, and headed by the band of the 96th regiment. Prayers were read, both in Hebrew and English; and Mr. Francis, according to the *Launceston Examiner*, addressed the assembly thus:—

"My Hebrew brethren and Christian friends!—The unspeakable and deeply felt pleasure this occasion affords me, can only be known by the great Being for whose worship and adoration we are met to found this temple. In the outpouring of my heart at this time, I thank God we are assembled even in the earth's furthest limits, I may almost say in the wilderness, to cement by brotherly love the bonds which have before-time bound the Hebrew community, alike amidst the fiercest political tyranny, and the bitterest religious persecution. The bright sun of modern intelligence, however, is fast dissipating the noisome vapours of intolerance and bigotry, and mankind now learn, that their social, moral, and religious happiness depends, not in religious dominancy, but rather in the exercises of love, benevolence, and good will from one to the other. The example my christian friends have given this day of the absence of religious bigotry will be known in all lands, and shall be remembered when the pulsation of these generous hearts shall repose in the cold grave. May this day then join us in brotherly love and good feeling, and may the Almighty bless us with a contrite heart, health, happiness, and prosperity.

"I lay this stone as a foundation for a house of prayer, dedicated to the worship of the true God of Israel."

The Master of the Lodge also invoked a blessing on the undertaking, and a select number dined together in the evening.

Russia.—A letter to the *Orient*, from Königsberg, dated 21st Nov., represented that many Russo-Polish Jews had arrived there, and some of the younger fugitives were to be sent on to Hamburgh, *en route* to England or America.——Dr. Lilienthal sends from St. Petersburgh, a German translation of the Ukase, dated 13th Nov. last, (vide *Voice of Jacob*, No. 93,) for an organized system of education and training for the Jews. Details are given at great length, and apparently framed with due delicacy towards Jewish interests and prejudices.—We do not find anywhere expressed a comprehensive review of the spirit in which it is framed, the probable end in view, or the chances of success. Strange, that no one should feel competent to offer an opinion where so much anxiety prevails!—A private letter in the *A. Z. d. J.*, (Petersburgh, 12th Dec.) represents the rage for colonization to be so great among the Jews, that more than two-fifths of those in the Mohilew government have determined upon it.—At Berlin, great credit is given to the King and Queen of Holland, for their earnest efforts to induce the Emperor of Russia to relax the severity of his Ukase against the frontier Jews.

The narrator of the particulars concerning the Jews in the Russian army and navy, given in our No. 93, has now concluded his sketch. It includes some interesting details of the consecration of a ספר תורה (Pentateuch roll), on the 1st day of Selichoth. One of the soldiers (a shoe-maker) had written it at Sklow; and another, having learned turning from a German, had made עץ חיים (the bells) for it, ornamenting them with Hebrew letters, neatly cut in ivory and mother of pearl. As the Jews in garrison at Petersburgh had not elected a Rabbi, they had to send for one to Kronstadt. He is also a soldier, but is allowed, in respect to his office, to officiate in the Jewish caftan and fur cap. He brought with him the Chazan and his assistants. The Synagogue was brilliantly illuminated, and the sepher laid out, in order that every one so minded might have the privilege of writing a letter in the few last lines, left unwritten, as usual, for that purpose. Prayers and hymns followed, and then the congregation adjourned to a festival, at the cost of the shoe-maker and those who had written in the sepher. The preparatory days thus appropriately commenced, the usual service was performed at 2 o'Clock every morning, until the New Year festival, when the service was performed by two competent Chazanim, elected by the soldiery from among themselves. The Kantonists (children, too young for active military service,) were brought during those sacred days from their schools, and allowed to remain with the soldiers at their own cost. In the עשי תשובה (Penance days), the hedging in of the burial ground was finished, (thanks to the aid of two Jewish dentists in Petersburgh); and on the Day of Atonement, offerings were made to all their humble charities. For the feast of Succoth, they had a pretty little tabernacle at the canteen. The narrator was present at a wedding, solemnized most affectingly. The difficulties of courtship and marriage to these poor people are indeed formidable; and he tells a tale of a young pair, who had the boldness to petition the Emperor himself, and obtained his permission. In describing the ceremony, the narrator hazards an opinion on the ancient custom of leading the bride three times round the bridegroom;—he attributes it to a desire to disregard the eastern (Gentile) system of not allowing the husband to see his wife till after the marriage. All these particulars are deeply interesting, and they exhibit

the all-sufficiency of that trust in God, with which these Jews can obey His ordinances, and even be cheerful despite their hardships. But after all, the narrator is evidently giving the bright side of the picture only. That the conscription seizes hold of all ages, and all ranks, is evidently a great fact, and one painful to contemplate notwithstanding these consolatory particulars.

Jewish Gratitude.—A newly-erected statue of the late Grand Duke of Baden was found, on the morning of the 13th of January last, adorned with a most elegant wreath of immortelles, bearing the inscription, "A token of grateful remembrance of the 13th January, 1809." There is no doubt that this graceful tribute is that of some Israelite, in acknowledgment of the tolerant law passed by the departed prince, under that date; the first reigning power in Germany to recognize, after a constitutional manner, the position of the Jews as a religious section of the people. The reflections of the Carlsruhe journal are highly honourable to the Jews, and also to the reigning prince, who is declared favourable to the tolerant policy of which his deceased father set him an example.

Miscellanea.—At *Brunswick*, a Jewish burgher has for the first time been elected a municipal officer.——In *Moravia*, the Archbishop of Olmutz, in the course of his official circuit, was induced to pay a visit to the school of the small synagogue of Weiskirchen. The pupils were put through an examination of their religious knowledge, and in their learning generally, which lasted two hours. His lordship expressed his complete satisfaction at the result, and noted down the names of the five most successful scholars. Some time later, he sent to these, appropriate Jewish books (the titles are given), elegantly bound, as premiums of merit. To the teacher himself, the Archbishop sent a valuable work of five volumes, with a formal testimony, that this Jewish school had been found one of the best conducted in the whole district.—*A. Z. d. J.*

They write from *Posen* that there has been formed a coalition of orthodox Rabbis, against the tendencies of the Brunswick meeting. The Posen Rabbi had not originated the movement, but he takes part in it.——In *Moravia*, where there is a tax on Jews' meat, one of that body having dined in a Christian eating-house, was fined for evading the tax.——At the beautiful country seat of Baron Anselm de Rothschild, called *Neuhof*, (New court) near Frankfort, three cows have recently exhibited manifestations of the natural cow-pox. Medical men have hastened to avail themselves of this rare occurrence, in order to obtain new supplies of the vaccine matter; an object which the owner of the animals has gladly facilitated.

HEBREW POETRY.

In the Literatur-blatt to No. 45 of the *Orient*, (1844,) we read the צואה (testament) of a remarkable Talmudist, R. Saul, son of R. Zebi Hirsch, presiding Rabbi at Berlin. R. Saul concluded in the year 5555, at London, a life rendered painful through bodily sickness, hardships, and deprivations, self-imposed by a rigid notion of duty. This צואה was sent by our venerable co-religionist, M. Josephs, Esq., to the Editor of the *Orient*, together with some Hebrew lines written in the usual taste and excellent style of that Hebrew scholar. We translate from the testament one particular, strange enough for its prescription:—

"And this is what I request for myself. They shall not take off from me any garment in which I may be dressed; but even as they find me so shall they take me up, and bury me in some forest, or other convenient place, provided it be distant from the burial-places of the people."

The two last strophes of the lines of Mr. M. J. are so well written, that we will not withhold them from our readers:—

חצי עריך שאול בך פנעו
הלאוך — אך הלאות רוחך בל ידעו
כי שמש ומגן החכמה זורחת
יורו נא המורים חין פתאום מכותם
לירות במו אופל לישרים בלבותם
החכמה בל תמוט והיא כפורחת.

המות! אם בזעמך תשחית לבער
כצדיק כרשע שב גם נער
עין הדעת הזה לא תאכל מנו
נצח יציץ נזרו בארצות החיים
בנתיבות אל מות יעלה במותים
הוא מרומים ישפיל. בית אל תמצאנו.

Parables, after the Talmud.

No. 1. *Tears.*

Rabbi Jofa said, "All that the Lord has bestowed upon mortals is good, but Tears are the most precious of heavenly gifts:" hereupon he related what follows:

After the first man had sinfully trangressed the commands of his Heavenly Father, and the Lord had expelled him from Eden, this judgment was pronounced: "Thorns and thistles shall the earth bring forth to thee; thou shalt feed upon the herbs of the field, and in the sweat of thy face shalt thou eat bread, till thou retnrn unto the earth; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Then the deluded and sinful man left the lovely delightful abode of innocence and freedom, mute, and cast back upon himself; his whole internal and external nature borne down with grief! The merciful Heavenly Father of mankind called His most loved, and most cherished creature—even after his fall, still best beloved—once more before Him, in the place in Eden where He had appeared to him in the declining day, looked with compassion on His favored creature, and spoke as a tender father; "What wilt thou have to endure poor creature on the rugged, cold, desert earth! sorrow and pain will oft assail thee like wild beasts, and in thine inmost heart sin will rage; colder still than the earth in the rude and chilly winter, will those who call themselves thy brothers and thy sisters, treat thee. Joy also, even she, since thou art not born for joy, if she meet thee in a more elevated state than usual, and fill thy softened heart, even she will easily take strong hold upon thee, and overpower thy tenderly constituted nature. Who will then protect thee, who will shelter thee, who will console and help thee? And again, the All-merciful, the All-loving Father of mankind, bestowed tokens of His favor upon him, and gave him for his arid and thorny life, two drops of heavenly dew. The drops had the form of bright transparent pearls. "Take them," said the paternal soothing voice, "and pain will become lighter to thee,—joy more inspiriting!" Adam wept at these words, and over the gift; and he looked once more and with moistened eye, upon the happy abode of his guiltless early life. His existence was become more serene, his heart was lightened, and he appeared to leave the lovely, pleasant garden, though unwillingly, yet with less pain, less dejection and less poignant grief. But the cherubim and seraphim who stood around the Lord of the universe, inquired of Him, "What hast Thou given to the man that has so suddenly changed him?" And the universal Father answered, "What ye require not, ye servants of my word; for ye are raised above sorrow and joy. What no other creature upon earth possesses, that have I bestowed upon man—he will have need of the gift on earth. What I have given him in the form of shining pearls, are *Tears*, my best, my most precious gift."

REVIEW.

Judæa Capta; An Historical Sketch of the Siege and Destruction of Jerusalem by the Romans. by Charlotte Elizabeth. London: Dalton.

We never rise from the perusal of this lady's writings on Jewish subjects, without a grateful sense of that pious love for our nation which inspires her pen, and enlists talents like hers in combating the grievous errors which prevail among Chris-

tians, as to the vocation and the future destiny of Israel. Within the synagogue, it is a withering indifference to our own national interests and duties, which restrains the energies of the more spiritually minded; without the pale, it is a misdirected zeal which, in its monstrous development, is the fanaticism that assails the bonds of our national covenant with God, and spares no effort—however vain against His decree—to wrest from us our peculiar privileges, and to destroy our hopes. Within the synagogue, the press and the pulpit have much to do, and their labours have but begun; without its pale, Charlotte Elizabeth has done good service, both for Israel, and to those of her own creed whom she has warned of the errors so fatal to their own peace.

Much that we said of her letter to the unfaithful Bishop of Jerusalem, (vide No. 58,) is applicable to the work before us. Her rebuke of his falling off from the clearly prescribed Word of God, has never been answered; and well, therefore, does she refuse to recognize the warrant of his pretensions there: but she is nevertheless in accord with him as to his (professed) belief in af ormer advent of the messiah of Israel; and that is her claim upon the attention of those who now also wait his coming, although they stand only in the court of the Gentiles. The subject she has chosen for treatment, is one of melancholy interest, hitherto accessible only in its historical bearings, in the pages of Josephus. She has availed herself of the correct knowledge of the locality, and of the corroborative monuments which modern research has made familiar to all, to take her fellow Christian by the hand, to lead him over the ruins of ancient Judæa; and pointing out those awful testimonies to the literal accomplishment of the denunciatory prophecies of God's messengers, she asks—whether he can dare to mistrust His faithfulness to fulfil the gracious counterpart of those same prophecies, wherein it is promised that the seed of Israel shall never cease to be a nation before Him,—that the Mosaic ordinances shall never be abrogated,—that the tribes of Israel, as such, shall return and rebuild the holy places,—and that the city of the Lord, even Jerusalem, restored by and to the Jews, shall never be plucked up nor thrown down any more for ever?

In the book before us, the narrative is interspersed with the reflections of the writer upon what she deems an immediate occasion for that fearful destruction of Judæa,—the national rejection of that personage as a messiah, whom his disciples deified. Upon that subject, we must agree to tolerate a difference of opinion; the more readily, since it is to that difference, and the minor ones consequent thereupon, that the questions at issue between us and Christians—holding her views, have now been reduced. Upon Josephus, as a traitor to Israel, and a sycophant to his Roman patrons, she deals a full measure of severe condemnation; although her indignation at the extent of his faithlessness, renders her occasionally somewhat incredulous of the misdeeds which he recounts of our unhappy ancestors; those whose punishment was, in the language of Isaiah, increased by the cruel taunts of one who had gone out from amongst themselves. She earnestly repudiates the claim set up, by means of "a pious fraud," that Josephus was a Christian in disguise; and does not appear to expect that there ever can be one accord on doctrinal points, until Israel shall be restored under their temporal prince messiah. Vain, she admits, are all man's devices to anticipate that signal from above, for which Jew and Christian alike are waiting.

We have been frequently tempted, in course of these observations, to quote the impressively eloquent passages of the book under review, upon which the foregoing judgment is based; our readers will thank us for rather waiting the opportunity to give such passages entire. Meanwhile, we strongly recommend the employment of the work itself, as extensively as may be, for circulation, together with the same writer's letter to the Bishop of Jerusalem—on the perpetuity of Israel's ordinances, among our Gentile friends and neighbours, whom it is desirable to prepare, that they may come to our light; and whom it is our duty to warn, lest they stumble in their zeal for the rebuilding of Zion.

The Sephardim Congregation and the Seceders.

Mr. Editor,—In your last number, under the head of "Sephardim Congregation, Bevis Marks," I observe some question of the propriety and necessity for excluding certain seceding members from all interest in its local charities. The remarks made in your last being, in my opinion, founded on a misconception, require to be set right. In our *Ascamot* or laws, there was, until very lately, the penalty of *Herem* or excommunication, attached to several cases of infringement; more particularly law No. 1, which declared that any member attending a synagogue, or forming *Minyan* within a certain distance from the Sephardim synagogue, incurred the above penalty. Owing to great exertions, in which I cordially took part, this enactment of another and a different age, was totally erased from the book of laws, after it had existed there upwards of one hundred and sixty years. It is well known, that when three members of our congregation several years ago separated from us on some pecuniary question, and had prayers read at their houses, a Herem was read out against them in the Bevis Marks Synagogue. It is no less the fact, that one of those most determined to see the pains and penalties carried out against those three gentlemen, is now one of the members seceding to Burton Street! I think I have made clear, that the Herem which certain members have incurred, is purely a *civil* one; for had they, while the law was unrepealed, opened a synagogue—on even the most orthodox principles—within four miles of Bevis Marks, they would have been equally subject to the penalties, as shown in the case of the three gentlemen alluded to; for these latter had to repeat a short confession to the Beth Din—to the effect that they were sorry for what they had done in infringing the bye-laws of the congregation—before they were re-admitted to their rights and privileges. What the new Chief Rabbi may decide relative to the position of the seceders, cannot therefore exonerate them from making some apology according to the Din on Herem. I state candidly, that if they do this, I for one, cannot see any occasion for their exclusion from our congregational charities; but if they do not, it is impossible for our Beth Din to decide otherwise than they have done; as I again repeat, the above Din is very clear, and cannot be set aside. The caution issued by the late Rev. Solomon Herschell, and the other Beth Din, against the members of the Burton Street Synagogue, does not exclude them from the *Jews' Free School*, the *Jews' Infant School*, and the other Jewish charities. Maimonides even allows money to be received from a Caraite, for the use of the poor Israelites. My object in these few lines is to vindicate the Beth Din of our congregation from the aspersions cast upon them, in consequence of their late decision. Why is not a question put to them to this effect:—Can a member of the Burton Street Synagogue, not being one of those who have incurred the Herem amongst us, be allowed to subscribe to the Beth Holim Hospital?—I should anticipate a favorable and affirmative reply. I am, &c., H. G.

Feb. 17, 1845.

Wholesale Murders suggested by the "Morning Post."—But for the gibbeting of the *Post*, by last week's number of *Punch*, we should not have be aware that the fate of the Janissaries had been suggested, as fit for all the 5000 Jews in Algiers, in a public journal claiming to be Christian, English, Conservative, Courtly, &c. We can truly declare, that it is our English feelings only, which are scandalized that such writing should be tolerated, (we do not condescend to apply invectives to it, much less can we attempt to reason with its author); while, as Jews, we can well afford to leave him to the retribution of *Punch*, whose jurisdiction is universal, and in whose court, or in that of Bedlam, such aberrations, we would charitably hope, are alone cognizable.

The Damascus Calumny.—An observant correspondent sends us the following extract from a newly published work, entitled "*Egypt and Mehemet Ali*," by Prince Puckler Muskau.

"Nevertheless they afterwards afforded me an opportunity, when the well-known persecution of the Jews at Damascus

began to attract attention, to intercede for that persecuted race, of whose innocence I was convinced, and the thanks which I received from them proved the success of my mediation."—*Introduction, p.* 22.

A Characteristic.—"In Westphalia, lately, a rich proprietor founded a chapel by his will, desiring that a mental prayer might be said there on the anniversary of his death, alternately, by the Protestant and Catholic clergy, and the Jewish rabbis of the place (Unna). For this he left 10 florins to the minister, and a good sum to be distributed by him in charity to the poor. The Christians refused to pray, because the Jew was to have his turn. The Jew prayed, took the money for the poor, paid it into the usual office for distribution to all sects, and added his own ten florins to it."—*Weekly Dispatch.*

OUR LIBRARY TABLE.

The Banking Almanack, Directory, Year Book and Diary for 1845, containing the Calendar—Diary—Meetings of Banks and Public Companies—The Foreign Exchanges—Note Circulation Returns—Abstract of Parliamentary Financial Beturns—The Mint—The Funds—The Revenue—Interest Calculations—Commercial Acts of Parliament—Corrected Lists of Banks—General Directions—and a Digest of Banking and Commercial Law. London: Groombridge.

NOTICES TO CORRESPONDENTS.

Quizinus, in reply to B. E., would certainly be out of place in our columns, for reasons which, without disrespect to either party, it must be unnecessary to recapitulate here. Quizinus' letter did not reach us until the 17th instant.

Aversionist, who quotes a recent example of the corrupting tendencies of the Conversionist "Temporal Relief Fund," is respectfully asked to verify his statements.

New Synagogue, St. Helen's Place.—"A Member" is prayed to believe, that our proved sympathy with popular rights and constitutional government, must dispose us willingly to favor an argumentative advocacy of them, in proper season; but, the popular cause is injured when the employment of mere invective, ill-timed, is allowed, after a manner, to justify its opponents. It is quite true, the administration of this synagogue was the only one in the metropolis to close its doors to the Jewish press, during the election for Chief Rabbi, but it would have been an undignified revenge to publish thereupon a correspondent's letter, for no better reason than that it was an angry one.

Our West Indian Correspondence, having reached us after the matter was prepared for this number, is necessarily postponed.

The Occident, No. 23 has reached us, too late for notice in this number, as also a letter from B. E., London, in reference to his own commnnications inserted therein. B. E.'s present object, as it appears, is to declare, that no one connected with Burton Street, besides himself, is responsible for his statements and opinions published in the *Occident*.

In type, and postponed for want of room, "Anecdotes of Anglo-Jewish History," Review of מטה דן, and many other articles.

NOTICES FOR THE ENSUING FORTNIGHT.

Frid.	28	Feb.	21st of	1st	Adar	Sabbath at 5 o'Clock.
Sab.	1	Mar.	22	"	"	Portion for the Week כי־תשא
Frid.	7	"	28	"	"	Sabbath at ½ past 5.
Sab.	8	"	29	"	"	פ׳ שקלים Portion for the Week ויקהל
Sund.	9	"	30	"	"	א דראש חדש אדר שני
Mon.	10	"	1st of	2nd	Adar	" " " " ב

NOTICE TO ADVERTISERS.—The following very moderate scale of charges is for advertisements left with the printer, at 27, Camomile Street, City, not later than Tuesday afternoon, and paid for at the time.

For six lines and under, 3s. 6d.; and 6d. for every two lines extra.

Distant advertisers are respectfully requested to comply with these regulations, either through the medium of some London correspondent unconnected with the paper, or by post, with an accompanying remittance —OTHERWISE, ADVERTISEMENTS WILL NOT BE RECEIVABLE BY THIS SCALE.

MR. D. NUTT, has to announce to the Jewish Nation in particular, that he has just commenced publishing a Translation of that important work, written by the Rev. DAVID NIETO, in the year 1713, entitled

THE ROD OF JUDGMENT,

which fully demonstrates the truth and power of the Traditional Laws as recorded in the Mishna and the Talmud, and in which the conjectural objections, which have at various times been raised against those authorities, are definitively answered. Translated by Dr. L. Loewe, F. R. A. S., &c.

The work will be published in detached portions, and due notice will be given at the appearance of each. Parts I. and II., consisting of five sheets of letter-press, neatly printed in demy 8vo., and stitched in a wrapper, are now ready, and may be had together, price 3s., or separately, at 1s. and 2s. Persons desirous of securing a complete copy of this work, are requested to give their orders as early as possible, as the number of impressions taken will not be greater than is deemed adequate to the demands of those, who are naturally most interested in the subject.

London: D. Nutt, 158, Fleet Street.

THREE MORE LETTERS to His Grace the Lord Archbishop of Canterbury, on the culpability and unauthorised presumption of the Gentile Christian Church, in requiring the Jew to forsake the Law of Moses, &c. Containing also, metaphysical disquisitions on the Godhead, and a confutation of the diabolarchy; by the Rev. John Oxlee, Rector of Molesworth, Hunts. Sold by Hatchard and Son, 187, Piccadilly. Price 4s.

JEWS' and GENERAL LITERARY AND SCIENTIFIC INSTITUTION. Sussex Hall. No. 52, Leadenhall-street.

HR. HENRY RUSSELL will give a Second VOCAL ENTERTAINMENT, on Monday Evening, March 17, on which occasion he will be assisted by the Misses Smith, nieces of the Dowager Countess of Essex, late Miss Stephens, the celebrated Vocalist. Messrs. Cohan and Brinsley Richards, will perform Fantasias on the Pianoforte.—To Commence at Eight o'Clock.

Tickets of admission:—Pit, 1s. 6d.; Reserved Seats, 2s.; Stage Seats, 3s. To be had in the Library of the Institution, and of the Committee.

N.B.—A Room to be Let for supplying Refreshments at Concerts. For terms, apply to the Librarian, at the Institution.

JEWS' INFANT SCHOOL.—A BALL in aid of the funds of the above Institution will be given on Thursday, the 3rd of April, at Willis's Rooms, King-street, St. James's.

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Tickets, including Refreshments, 10s. 6d. each. Applications to be made to Walter Josephs, Esq., 15, South-street, Finsbury Square, or to Isaac B. Elkin, Esq., 20, Upper Bedford Place, Russell Square—Honorary Secretaries.

CONGREGATION OF UNITED BRETHREN OF THE JEWISH FAITH, MONTEGO BAY, JAMAICA.

WANTED for the above Congregation, a Gentleman (an unmarried Englishman would be preferred), qualified to officiate as חזן, LECTURER, בעל תוקע · בעל קורא · מוהל and שוחט; the latter to be only temporary. The salary will be £200 sterling per annum, with a free residence; and it is presumed that a School, which he will be required to superintend, giving instruction in Hebrew and English, will yield an additional yearly sum of about £100.

Application to be made to Messrs. Lazarus & Lawrance, 4, Castle Street, Houndsditch, London.

A YOUNG LADY long accustomed to Tuition, will be happy to meet with an engagement as Governess, in a respectable Jewish family, or as Companion to a Lady. She can undertake to teach English, French, and Music, without the assistance of masters. Respectable references can be given.—Address, pre-paid, to A. M. C., Post Office, Liverpool.

TO TAILORS' & WOOLLEN DRAPERS' ASSISTANTS—Wanted, one or two Young Men as Salesmen for a Retail Establishment in the above business. None need apply but those who have a thorough knowledge of the trade, and can furnish unexceptionable references.—Address, J. Solomon and Co., 193, High-street, Exeter.

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FRIDAY, FEBRUARY 28, 1845.